

# سُورَةُ الْأَحْزَابِ

## The Confederates

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*The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.*

**Abu Ezra**

أَبُو عَزْرٍ

# سُورَةُ الْأَنْحَزَابِ

**The Confederates**

This is a Madani surah that has many unique subjects that aren't anywhere else in the Quran.

There are two major things that we will be studying in this surah. The first is the battle of Al-Ah'zaab, which ALLAH will be informing us about in the 2<sup>nd</sup> and 3<sup>rd</sup> passages of this surah. The second major thing ALLAH will be informing us about is a specific incident that took place in life of the Prophet ﷺ which is His ﷺ marriage to Zay'nab رضي الله عنها. This subject will be discussed in the 1<sup>st</sup> and 4<sup>th</sup> passages of this surah.

This surah in its subject matter is very similar to that of surah An-Noor. In Surah An-Noor battle and victory was eluded to and here in this surah we are going to actually see commentary on battle. In Surah An-Noor we saw social laws, the ethics of men being inside the house, how men are supposed to be separated from the women, how you're supposed to be seated when you invite people over, seeking permission for things etc.

Here, in this surah we instead of the home situation we are going to see the outside of the home situation. Which means social laws will be mentioned again, interaction will be mentioned, and ALLAH will talk about how women should be dressed outside the home.

So, we can say that these two surahs form for us the laws of modesty.

Another thing that ties these two surahs together is that in Surah An-Noor there was the controversy surrounding Aa3'isha رضي الله عنها and here there is a controversy surrounding the Prophet صلى الله عليه وسلم himself, or better worded, the hypocrites tried to raise something to be a controversy.

This is referring to when the Prophet's صلى الله عليه وسلم slave married and divorced Zay'nab and then HE صلى الله عليه وسلم married her later on.

## Ayah 1

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ

كَانَ عَلِيمًا حَكِيمًا

*Muhsin Khan*

O Prophet (Muhammad SAW)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices).

Verily! Allah is Ever AllKnower, AllWise.

اتَّقِ [it-taqi] is the command form of the verb

اتَّقَى [it-taqa] which means to be cautious, fear, and protect ones self. It comes from the word

وَقَايَةٌ [wiqaayatun] which is protection.

This protection is a barrier a believer sets up between themselves and what displeases ALLAH.

تُطِعِ [tuti'i3] is from the verb أَطَاعَ [ataa'a3] which is to obey or allow oneself to be influenced.

ALLAH is telling the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ here to be cautious of HIM and fear HIM and not to pay any

attention to what people are saying in regards to the situation with Zay'd and Zay'nab رضي الله عنهما

## Ayah 2

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

*Muhsin Khan*

And follow that which is inspired in you from your Lord. Verily, Allah is WellAcquainted with what you do.

## Ayah 3

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا

*Muhsin Khan*

And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee, or Disposer of affairs).

## Ayah 4

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ  
اللَّائِي تَظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ  
ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

*Muhsin Khan*

Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your

real mothers. [AzZihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ [Allah has not put for any man two hearts inside his body.]

This has two implications. The first is that a man doesn't have two hearts in his chest. One that loves his wife and the other that doesn't. If he just doesn't love her, that's it. He can't just find love for her out of nowhere.

The other implication is that this is referring to men not having the ability to have two hearts in their torso as only women can when they are pregnant. The woman has a heart and then the heart of the baby.

However, if we stay in the context of the ayah then ALLAH is saying that you can't love and hate at the same time.

جَوْفٌ [jaw'fun] means something that is hollow, empty on the inside. This word is usually used for the torso of the body.

تُظَاهِرُونَ [tuthaahiroona] comes from the verb ظَاهَرَ [thaahara] is used when an army attacks another. From this we get the word ظِهَارٌ [thihaarun] which literally means aggression. So, when a man does ظِهَارٌ to his wife, he is telling her that she is like his mother to her which is an act of aggression towards her and completely forbidden in Islaam.

أَدْعِيَاءُ [ad-i3yaa'u] is the plural of دَعِيَ [da'i3y-yun] which is an adopted son.



## Ayah 5

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ  
فِإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا  
أَخْطَأْتُمْ بِهِ وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*Muhsin Khan*

Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their father's (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.

ALLAH tells us in this ayah that last names are very important. If you adopt a child you are not supposed to change its last name. The direct link to the biological father is extremely important. It is a matter of identity.

This is because the link to the fatherhood determines your place in society, your place in the family, your place in the inheritance.

The constitutional frame work of Islamic law depends on the identification.

When people become Muslim, they don't have to change their names to an Arabic name so long as the name doesn't have a bad meaning. This is referring to the first names of people.

If your name is Bob and you become Muslim you can keep that name.

Many Muslims are under the impression that you have to change your name. We have different examples in the companions of the Prophet ﷺ who didn't change their names after becoming Muslim.

There is Sal'maan Al-Faarisee, Omar Ibn Al-Khat-taab, Su'hayb Ar-Roomi رضي الله عنهم

Nobody asked them to change their names to Islamic names after becoming Muslims and they didn't.

Also, another problem can arise when changing the names of the children. You could have two children, one girl and one boy from the same father and somehow or another they get separated and one of

them has their name changed. They could end up marrying one another years later by complete accident. This is rare, but this could happen.

ALLAH tells us though that sometimes it can happen where we don't know the real name of a child. Perhaps this child was a victim of war etc. and his/her name is unknown. In this case you are to name them, but not give them your name.

## Ayah 6

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو  
الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ  
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا كَانَ ذَلِكَ فِي  
الْكِتَابِ مَسْطُورًا

*Muhsin Khan*

The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance) than (the brotherhood of) the believers

and the Muhajirun (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the Prophet SAW joined them in brotherhood ties). This has been written in the (Allah's Book of Divine) Decrees (AlLauh AlMahfuz)."

ALLAH tells us here that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the believer's top priority in their lives. If He is insulted, they are insulted. ALLAH is also showing us here that when the hypocrites started talking about the Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marriage to Zay'nab رضي الله عنها that they aren't in fact true believer's because a true believer would never speak about the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ like this.

مَسْطُورًا [mas'tooran] originally مَسْطُورٌ [mas'toorun]

come from the verb سَطَرَ [satara] which is to write something on a line. When you document something, specify something, and line it out, this is

سَطَرَ

## Ayah 7

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ  
وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِّثَاقًا غَلِيظًا

*Muhsin Khan*

And (remember) when We took from the Prophets their covenant, and from you (O Muhammad SAW), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Iesa (Jesus), son of Maryam (Mary). We took from them a strong covenant.

مِثَاقٌ [mithaaqun] is a contract that both parties fully understand its details and clauses.

## Ayah 8

لِّيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا

*Muhsin Khan*

That He may ask the truthfals (Allah's Messengers and His Prophets) about their truth (i.e. the conveyance of Allah's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).

This is the first passage of this surah whereby the supposed controversy of the Prophet's ﷺ marriage to Zay'nab رضي الله عنها. This topic will be

discussed again later on in the surah in the fourth passage.

The next two passages will be discussing the larger problem that is happening. These issues are the internal domestic issues and the military advance that is taking place against the Muslims.

The battle of Ah'zaab took place in the fifth after the migration of the Prophet ﷺ to Madinah. The battles of Badr and Uhud have already preceded this battle.

In Madinah there was a Jewish tribe that had a contract with the Muslims but they proved to be treacherous and were found guilty of plotting with the Makkans to undermine the security of Madinah and attack the Muslims. So, this Jewish tribe was exiled from their homes and kicked out of Madinah.

After their exile they joined forces with Quraish to attack the Muslims. When Quraish joined in on the

idea, other tribes in the Arabian Peninsula started to join in as well.

In the battle of Badr the ratio of believers to disbelievers was 313 to 1000; in Uhud it was 1 to 3, and in the battle of Ah'zaab the disbelievers amassed an army of 12,000 compared to the approximate number of 3,000 Muslims.

Madinah was naturally protected by the landscape on two sides. So, the armies couldn't advance on them from those sides they had to try and advance on them from one of the two remaining sides.

On one of these remaining sides lived an Arab tribe called Banu Quraytha and on the other side was Makkah.

Banu Quraytha heard about the Jewish tribe being kicked out of Madinah so they started to think that they had better join forces with Quraish and this Jewish tribe.

So, now the Muslims in Madinah have an army of 12,000 heading their way from one side and on the other side they have Banu Quraytha advancing towards Madinah on the side that isn't protected.

In this situation the Prophet ﷺ was seeking the advice of His companions as to how to deal with this crisis. Meanwhile the hypocrites were panicking.

Salmaan Al-Faarisee رضي الله عنه suggested that they dig a trench so the disbelievers couldn't attack all at once because they would have to enter the trench in smaller units which would break them up and make them easier to fight.

Salmaan رضي الله عنه explained to the Prophet ﷺ that this is what they did in Persia when they fought battles.

It is now winter season, the crops are running low, the economic situation is tough and the Muslims are



starving. In this tough situation the Muslims now are in the midst of digging a massive trench with empty stomachs.

Any king or leader would sit back and watch his troops dig this trench, but not the Prophet ﷺ. He was right in there taking part in the labour just like everyone else. One of the companions complained to the Prophet ﷺ about not having eaten for a long period of time and the Prophet ﷺ responded by lifting up his shirt and showing this companion the rocks he had tied around his waist to lessen the feeling of hunger he was experiencing.

The Prophet ﷺ taking part in helping dig the trench would no doubt boost the morale of the companions. They were all so determined they started even singing things while they worked. They were saying:

نَحْنُ الدِّينَ بَايَعُوا مُحَمَّدًا\*\*\* عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

“We are the ones who gave our pledge of allegiance to Muhammed,

To a Jihaad that will remain forever”

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ responded to them by saying:

اللَّهُمَّ لَا عِيشَ إِلَّا عِيشَ الْآخِرَةِ \*\*\*\* فَأَكْرِمِ الْأَنْصَارَ وَ الْمُهَاجِرَةَ

“Oh ALLAH there is not life except the life of the hereafter, so honor the Ansaar and the Muhaajireena.

This is the way they told the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ they were more than willing to keep working and pushing ahead with what had to be done.

In addition to the trench being dug, one of the companions who was originally from one of the Jewish tribes and not Madinah had an idea. He suggested that they create some sort of media propaganda between the Jewish tribes and the Mushrikoon.

So, this companion told the Prophet ﷺ that he had an idea how to pull this off and then the Prophet ﷺ gave him permission to go and execute this plan he had.

This companion went to one of the Jewish tribes [Banu Quraytha] and asked them if they were sure that the Muslims would be killed this time because the last two times the Quraish took a really bad beating from the Muslims. He also told them even if there is a 10% chance of the Muslims surviving this attack the Quraish will go back to Makkah and you [Banu Quraytha] live here. What will become of you if that happens? You should get a guarantee from Quraish that they won't abandon you if things get tough. If the Muslims win, who do you think they are going to come after first?

So, this companion suggested to Banu Quraytha to request from the Quraish to send some of their key members to hold hostage as a guarantee they won't abandon them at the first sign of trouble and as a guarantee that they stick things out to the end.

Banu Quraytha agreed to this idea and this companion went to the Quraish and spoke on their behalf and requested this key members of their tribe be sent to Banu Quraytha until the battle is over.

This companion told the Quraish that Banu Quraytha wasn't so sure if they were against Muhammed right now. Due to this, they are asking you for hostages because they don't trust you.

The Quraish didn't like this and immediately a friction was built between Banu Quraytha and the Jewish tribes, and Quraish.

So, now they are not as unified as they once were.

## Ayah 9

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ  
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ

بَصِيرًا

*Muhsin Khan*

O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of AlAhzab (the Confederates)]. And Allah is Ever AllSeer of what you do.

رِيحٌ [reehun] is the singular of رِيَّاحٌ and is used mostly used for a wind that is a punishment in of itself. It can sometimes be used for mercy but this is because when the wind comes it starts of good like the wind that pushes the ships along before the storm comes. In Arabic the word رِيحٌ is considered feminine.

الرِّيَّاحُ [ar-riy-yaa'ha] originally رِيَّاحٌ [riy-yaahun] is a wind that is good, has mercy in it, and blessings.

When all the tribes gathered around Madinah they were waiting for the Muslims to run out of food. However, they didn't take into consideration that a city would run out of food a lot slower than those who are travelling and attacking them.

When these tribes were trying to cook their food ALLAH sent winds to make it too difficult for them to make their food, their tents were blown over, their animals were running away etc.

Most of these tribes were just tribes that were convinced to come thinking they could make some easy money. So, when things became too difficult for them they wanted to leave because they don't have any motivation to stay.

This is one thing that destroyed the morale of the armies. However, there was another interesting event that took place that destroyed the morale of the armies as well.

There was a man by the name of A3mr bin A3bul Wudd. He was a non Muslim and one of the most feared men in Arabia. He was the age of 90 years old. He took his horse and road through the trench and stood on his own in front of all of Madinah. He was approached by A3li رضي الله عنه and A3li رضي الله عنه gave him three options.

He told him to either become Muslim, leave peacefully, or to fight him. Upon hearing this A3mr bin A3bdul Wadd laughed uncontrollably.

He chose the third option and they squared off and A3li رضي الله عنه ended up killing this man who no one dared to look directly in his eyes. This was a devastating blow to the confidence of the disbelievers.

## Ayah 10

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ  
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا

*Muhsin Khan*

When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah.

زَاغَ [zaagha] is to be petrified, to turn

الْحَنَاجِرَ [al-hanaajira] originally حَنَاجِرُ [hanaajiru] is

the plural of حَنْجَرَةٌ [han'jaratun] which means the throat, and more precisely the part of the throat where the sound comes out.

ALLAH is giving us the bird's eye view of the battle in this ayah. These armies were coming down a hill on the attack and coming up from the trench.

Normally in a bird's eye view or a satellite view of something you can only zoom in so far before the image gets distorted.

ALLAH is giving us such a detailed view of the battle HE even describes the eyes of those who are scared that haven't even told anyone they are scared yet.

ALLAH goes even deeper into detail and describes the hearts as reaching the throats. Meaning the people



were so scared they could feel their hearts pounding in their throats.

Another degree of description is mentioned when ALLAH describes the thoughts of those who are now doubting Islaam, and having bad thoughts about ALLAH and HIS Messenger صَلَّى الله عليه و سلم when they are coming face to face with these armies.

## Ayah 11

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

*Muhsin Khan*

There, the believers were tried and shaken with a mighty shaking.

It could be argued that the biggest test for the Prophet صَلَّى الله عليه و سلم was in Taa'if and the biggest test for the Muslims as a whole was the battle of Ah'zaab.

This earthquake being mentioned here is an earthquake of fear in their hearts.

## Ayah 12

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ

وَرَسُولُهُ إِلَّا غُرُورًا

*Muhsin Khan*

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (SAW) promised us nothing but delusions!"

You have two types of people that started talking having doubts here. They are the hypocrites and those who have a disease in their hearts and are on their way to becoming hypocrites.

These people here are saying that ALLAH and HIS Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ promised them nothing but deceptions and at the end of the previous surah ALLAH says not to let the deception of the one who deceives [shaytaan], deceive you.

The ultimate deception is to think that Islaam is deceiving you, which is what these people are saying.

## Ayah 13

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا

وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ

بِعَوْرَةٍ إِن يَريْدُونَ إِلَّا فِرَارًا

*Muhsin Khan*

And when a party of them said: "O people of Yathrib (AlMadinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet ( SAW) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

**عَوْرَةٌ** [a3w'ratun] is something you can penetrate through, like a hole in the wall. It is something you can attack. It is something that should be shielded or covered.

In this ayah the word **يَثْرِب** [Yath'rib] is used. This was the old name of Madinah before the Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** came there. This is the only time in the Quran this word is used.

A well spoken man from amongst the hypocrites stood up and tried to play on the emotions of the people of Madinah by calling them the people of Yath'rib.

He was telling them there is no way they can win this battle, and calling them to go back to how things were before the coming of the Prophet ﷺ.

ALLAH exposed the hypocrites here because they were still thinking about the old days when Madinah was called Yath'rib. This means they preferred those days to the current ones.

## Ayah 14

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوُهَا وَمَا

تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا

*Muhsin Khan*

And if the enemy had entered from all sides (of the city), and they had been exhorted to AlFitnah (i.e. to renegade from Islam to polytheism) they would surely have committed it and would have hesitated thereupon but little.

تَلَبَّثُوا [talab-bathoo] originally تَلَبَّثَ [talab-batha] means to take your time and think things through. The people that sought permission from the Prophet صَلَّى عَلَيْهِ وَ سَلَّمَ to leave the front lines of battle in the previous ayah are described in this ayah as a people who would have caved in and left Islaam in a heart beat to save their necks if they were surrounded by the enemy.

## Ayah 15

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤْثِرُونَ الْأَدْبَارَ وَكَانَ عَهْدُ

اللَّهِ مَسْئُولًا

*Muhsin Khan*

And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for.

## Ayah 16

قُلْ لَّنْ يَنْفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا

تُمتَّعون إِلَّا قَلِيلًا

*Muhsin Khan*

Say (O Muhammad SAW to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!"

فَرَّ [firaarun] is fleeing. From this we get the verb فَرَّ [far-ra] to flee and the words مَفَرٌّ [mafar-run] which is a place of shelter you flee to.

## **Ayah 17**

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

*Muhsin Khan*

Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?" And they will not find, besides Allah, for themselves any Wali (protector, supporter, etc.) or any helper.

يَعْصِمُكُمْ [ya3'simukum] comes from the verb عَصَمَ [a3sama] which is to protect from disaster. This verb alludes to holding back and preventing harm from coming to somebody.

ALLAH is saying to those people who want to leave the conflict and hide from battle that if they think this is bad, what would they do if ALLAH waged war against them. Where would they hide then and who would protect them?

ALLAH says these hypocrites won't have any protective friend or aid because they were looking for another protective friend and aid in other than ALLAH.

## Ayah 18

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا

وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا

*Muhsin Khan*

Allah already knows those among you who keep back (men) from fighting in Allah's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.

مُعَوِّقُونَ [al-mua3w-wiqeena] originally الْمُعَوِّقِينَ

[mua3w-wiqoona] are those who put obstacles in your

path, frustrates you, takes away your motivation, prevents from doing good deeds. From this comes from the word عَائِقَةٌ [aa3iqatun] which is an obstacle or a distraction.

In this ayah it means those who are destroying the morale of the Muslims.

هَلُمَّ [halum-ma] alludes to shouting or yelling while enticing someone to come to you.

Imagine the scene now. There is a major problem outside Madinah in the armies on the brink of attack and the 3000 Muslims inside Madinah have hypocrites in them trying to stir problems.

So, you have an enemy on the outside and within.

The battle of Ah'zab was the major turning point in the life of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A lot of things came as a result of this event that ensured and guaranteed the victory of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.



## Ayah 19

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ  
أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ  
سَلَقُوكُمْ بِاللِّسَانِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَٰئِكَ لَمْ يُؤْمِنُوا  
فَأَخْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا

*Muhsin Khan*

Being miserly towards you (as regards help and aid in Allah's Cause).

Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allah makes their deeds fruitless, and that is ever easy for Allah.

شِحَّةً [shih-hatan] comes from the word شُحُّ

[shuh-hun], which is miserliness. It combines to sentiments together, an extreme desire for wealth and stinginess.

بُخْلٌ [bukh-lun] is stinginess and حِرْصٌ [hir'sun] is greed.

شُحٌّ combines both of these words.

The hypocrites have extreme stinginess and extreme greed.

Their greed comes if the Muslims win; they want a piece of it, and when it comes time to spend the money for the sake of ALLAH they don't want to at all.

سَلَقُوكُمْ [salaqookum] originally

سَلَقَ [salaqa] which is to speak inappropriately, to speak beyond set limits, to hurt someone with speech.

When fear came to these hypocrites they looked at the Messenger ﷺ as if it was His fault they were in that situation. They became so scared they had a look on their faces as someone would have that is about to die.

When the fear went away, they started to blame the Prophet ﷺ with very inappropriate speech.

Even though they act like this, if the opportunity arises for them to get some spoils of war, they will be greedy and try to jump on that opportunity.

## Ayah 20

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ  
أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ  
مَا قَاتَلُوا إِلَّا قَلِيلًا

*Muhsin Khan*

They think that AlAhzab (the Confederates) have not yet withdrawn, and if AlAhzab (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

الْأَحْزَابُ [al-ah'zaaba] originally أَحْزَابٌ [ah'zaabun] is the plural of the word حِزْبٌ [hiz'bun] which is an aggressive group from a tribe.

بَادُونَ [baadoona] is the plural of the word بَادٍ [baadin] or بَدْوٌ [Bad'wun] which is a Bedouin. A Bedouin is someone who lives in the desert.

We see here that the hypocrites are still paranoid that the armies are still lingering in the distance and they still could attack.

If the armies did come, these hypocrites would wish they had ran off and took the opportunity to live in the desert far from any threats.

Even though they would wish that if the armies would come, they still would seek to find out what's going on from a distance and get the play by play of the battle from the comfort of their own homes.

Had they been present in the event that the armies did come back, they would have been absolutely useless in battle.

## Ayah 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

*Muhsin Khan*

Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.

أُسْوَةٌ [us'watun] is a role model that has passion, mercy, courtesy, concern, and consideration.

From this we get the word مُؤَاسَاةٌ [mu'aasaatun] which is to have compassion and feeling for one another.

Also, there is the word آسٍ [aasin] which is someone who takes care of you like the doctor who puts the bandage on the patient, fixes wound, and stops the bleeding.

The Messenger ﷺ is being called the best possible role model in this ayah. We have to understand when He is being called this. This is one of the toughest tests the Muslims are going through. People are thinking about leaving Islaam, having doubts, they are hungry, armies are surrounding them etc.

The part of Him being a role model that is highlighted in this surah is all the sacrifices He made for Islaam, all the struggles He went through and despite all this, He taught us that we have a message to deliver to humanity no matter how tough things get.

## Ayah 22

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ

وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

*Muhsin Khan*

And when the believers saw AlAhzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad SAW) had promised us, and Allah and His Messenger (Muhammad SAW) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah).

We see the attitude of the true believers here. They realized that ALLAH already warned them that they would be tested with many things in their life as Muslims.

They knew they just wouldn't be left alone and not go through any tests. So, they immediately identified this as a test, and were happily welcoming it because they knew ALLAH promised tests and trials and this increased their faith and submissiveness to ALLAH.

This is in complete contrast to what the hypocrites said. They said that ALLAH and HIS Messenger ﷺ only promised them deception and the true believers said ALLAH and HIS Messenger ﷺ promised them nothing but the truth.

## Ayah 23

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ

قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

*Muhsin Khan*

Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least.

نَحْبُهُ [nah'bahu] originally نَحْبٌ [nah'bun] is a pledge.

You make something mandatory on yourself. Another word with the same meaning is نَذْرٌ [nath'run].

ALLAH is saying there are those who have been true to their pledges and fulfilled them and there are those who are waiting to give themselves to ALLAH and pledge themselves for ALLAH's cause and they wouldn't exchange this for the world. They wouldn't



exchange this priority and enthusiasm to serve Islaam with anything else.

## Ayah 24

لَيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ  
يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

*Muhsin Khan*

That Allah may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allah), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allah is Oft Forgiving, Most Merciful.

## Ayah 25

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ  
الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

*Muhsin Khan*

And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels).  
And Allah is Ever All Strong, All Mighty.

These armies came to Madinah full of anger and rage and they got turned back taking with them their anger and loss of wealth. They spent so much in trying to

amass tribes to fight the Muslims and in the end they didn't achieve any good whatsoever.

When these armies left, the Prophet ﷺ was starting to take off His armour when Jib'reel عليه السلام came to Him and told Him that He has to go to the tribe of Banu Quraytha and fight them because of their treachery towards the Muslims.

The Muslims hastened toward Banu Quraytha and the members of the tribe were scared to come out of their homes. They remained in their homes for a period of about three days.

When they finally came out, they surrendered and asked the Sa3d ibn Mu'aa3th رضي الله عنه judge in their affair using the Torah because he was from them originally.

They thought they would have had an easier verdict by using the Torah but what they didn't realize was that if they would have been judged by using the Quran, they would have been taken as prisoners.

The ruling for treachery in the Torah was to kill all the men who were capable of fighting and take the remainder of the people as prisoners.

So, this is the ruling was carried out on them.

This was one of the scariest punishments executed on a treacherous tribe after battle.

## Ayah 26

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ

فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا

*Muhsin Khan*

And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

صَيَاصِيهِمْ [sayaaseehim] originally صَيَاصٍ [sayaasin] is

the plural of صَيْصٌ [say'sun] which is an offensive fort or castle that can protect itself using its weapons.

صَيْصِيَّةٌ [say'seey-yatun] is the horn of a bull.

So, the forts or castles that have weapons are called صِيَاصٍ because these weapons protect the forts/castles like horns protect a bull.

رُغْبٌ [ru3'bun] is extreme fear.

Despite Banu Quraytha being in these safe protected forts/castles they were struck with so much fear and ultimately surrendered and had to pay for their treachery.

## Ayah 27

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْئُوهَا وَكَانَ

اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

*Muhsin Khan*

And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things.

ALLAH here tells the Muslims that they will inherit a land and trample on it that they haven't stepped foot

on yet. This land was Khaybar, which was a vast land full of farm land, greenery, and all sorts of territories.

Huge encampments of Jewish tribes that were exiled from Madinah because of their treachery settled there. Now because of the cease fire between the Makkan's and the Muslims that came as a result of the Makkan's loss in Al-Ah'zaab and their willingness to negotiate with the Muslims when they came to Makkah to make Hajj, these tribes in Khaybar were now vulnerable and sitting ducks for the Muslims.

This shows how confident the Prophet ﷺ and the Muslims were to go to Makkah a year later after the battle of Ah'zaab and face those people who had Madinah surrounded.

When you go for Hajj you don't take your armour and weapons with you. So, the Muslims were weaponless and still went to Makkah full of confidence.

The Muslims eventually went to Khaybar and defeated those treacherous tribes.

This took place in the 6<sup>th</sup> year which was one year after the battle of Ah'zaab.

Up until now the topic has been about military things. Now the surah is going to concentrate on things pertaining to the family.

## Ayah 28

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا  
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

*Muhsin Khan*

O Prophet (Muhammad SAW)! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce).

We have already learned previously that ALLAH mentions the Prophet ﷺ as being the best example and role model and when ALLAH mentioned this, the Prophet ﷺ was in the midst of battle.

In all aspects of life the Prophet ﷺ was the best role model and example that we should all try our best to emulate in our lives.

The Prophet's ﷺ wives were also made to be role models for the women in certain aspects a man cannot play a role model.

So, attention is going to be giving to the wives of the Prophet ﷺ in this passage.

نَبِيٌّ [nabeey-yun] is the singular of أَنْبِيَاءُ [an'biyaa'u] which from most accounts is someone who delivers big news. It comes from the word نَبَأٌ [naba'un] which is big news. When ALLAH uses the word نَبِيٌّ, major polices are coming down and some heavy big news is about to be delivered.

رَسُولٌ [rasoolun] is the singular of رُسُلٌ [rusulun] which means someone who carries a message/continually carries a message.

So, now the battle of Ah'zaab is over and the Muslims went from experiencing a complete economic drainage to now experiencing a huge surplus and increase in the economy.

With this economic boom, the Muslims were enjoying a more relaxed lifestyle.

The wives of the Prophet رضي الله عنهن noticed that everyone else was enjoying the fruits of this increase in wealth and then they ask the Prophet صلى الله عليه و سلم if they could get something a little extra because they were yet to experience the increase of the wealth in their households.

They weren't asking for jewellery or expensive things. They were just asking to have a little bit more money for groceries or any amount of increase to relieve some of the daily hardships they were going through.

When the Prophet صلى الله عليه و سلم heard this, He became quite upset and didn't speak to his wives for an entire month.



We have to understand that the standard that ALLAH expects from HIS Messenger ﷺ is so high. This branches off to His ﷺ family as well. They have to be at the highest standards mentally, spiritually, and morally.

The Prophet ﷺ was someone of extreme sacrifice. He ﷺ gave up everything for the sake of this deen. So, now this standard has to be emulated by His ﷺ wives.

The Prophet ﷺ didn't deny dunya because He ﷺ hates it. He ﷺ gave up so much because He knew He was on a mission and everything else compared to that mission was secondary. He ﷺ knew that until this mission is complete, He couldn't relax.

Even though the average Muslim wouldn't sacrifice as much as the Prophet ﷺ did, because the standard was set so high and it was so pure, they will

be encourage to sacrifice as much as they can. If the role model's sacrifice is compromised in anyway, then this will trickle down to the masses and will have a massive effect on what it means to sacrifice for this deen.

So, for this reason, the standards of our Messenger ﷺ have to be high.

A follower justifies his/her behaviour on leadership and no one will justify their behaviour on leadership more than the Prophet ﷺ.

We see this in our times as well. Someone will justify having their wedding a certain way that is unislamic based on the fact that the imam of the masjid had his wedding like that or he approves of such practices.

Another point is that the hypocrites are always looking for some excuse to stir up a scandal and cause problem like this did in the case of the Prophet ﷺ marrying Zay'nab رضي الله عنها and in the story of Aa3'isha رضي الله عنها . So, if these hypocrites even see

the slightest increase in the households of the Prophet ﷺ they will be spreading gossip faster than you can shake a stick.

So, the wives of the Prophet ﷺ were given the choice to stay with Him and sacrifice or to be divorced in the most respectful manner.

They all of course chose to stay with Him

ﷺ

أُسْرَحُكُنَّ [usar-rih'kun-na] comes from the verb سَرَحَ [sar-raha] which means to let something go.

سَرَحَ [saraha] is used for when cattle graze.

## Ayah 29

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ

لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا

*Muhsin Khan*

But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for AlMuhsinat (gooddoers) amongst you an enormous reward.

Aa3'isha رضي الله عنها was the first of the wives to speak up and make her choice. This is not to say some of them hesitated. Not at all. She just proceeded them in her hastiness to answer 'yes' to wanting to stay with the Prophet صلى الله عليه و سلم.

## Ayah 30

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضاعَفْ لَهَا

الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

*Muhsin Khan*

O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah.

ALLAH here is addressing the wives of the Prophet

صلى الله عليه و سلم directly.

Even though it is unthinkable for the wives of the Prophet صلى الله عليه و سلم to commit such an evil act that is spoken about in this ayah, they are warned about receiving a double punishment if they fell into it.

Why a double punishment? This is because they are role models. Their character will be looked at under a microscope and followed by the people. If they do things, they will be followed in those things. Also, some say the threat of punishment being doubled is because they are in most access to guidance than anyone else.

## Ayah 31

وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا  
مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

*Muhsin Khan*

And whosoever of you is obedient to Allah and His Messenger SAW ,  
and does righteous good deeds, We shall give her, her reward twice over,  
and We have prepared for her Rizqan Karima (a noble provision  
Paradise).

يَقْنُتْ [yaq'nut] comes from the verb قَنَتَ [qanata]  
which is to be ready and willing to obey.

The wives of the Prophet ﷺ are being told here that they will receive compensation twice for believing in ALLAH and HIS Messenger ﷺ and then going out of their way in being a role model.

## Ayah 32

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ  
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

*Muhsin Khan*

O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.

ALLAH just gave the wives of the Prophet ﷺ a brief orientation as to what it means to be one of the Prophet's wives ﷺ. Now ALLAH starts to honour them in this ayah.

تَخَضَّعْنَ [takh'dha3'na] comes from the verb خَضَعَ [kha'dha'a3] which is to be humble.

فَيَطْمَعُ [fa'yat'ma'u3] comes from the verb طَمَعَ [tama'a3]. From this verb we get the word طَمَعٌ [tam'u3n] which is to have long hopes. A man can start having long hopes in being with a woman if she speaks to him softly etc.

ALLAH lets the mothers of the believers رضي الله عنهن know that there are men amongst them in the community that have diseases in their hearts so they need to be stern and straight to the point when speaking and not be soft in their speech. This softness in speech can create ideas in a man's mind and shaytaan is always buzzing around whispering things to get men excited.

## Ayah 33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ  
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ  
لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*Muhsin Khan*

And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (IqamatasSalat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove ArRijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification.

قَرْنَ [qar'na] originally قَرَّ [qar-ra] means to remain somewhere. It comes from the word قَرَّارٌ [qaraarun] which means to remain somewhere in a comfortable manner and not move around.

Some say this also comes from the word

وَقَّارٌ [waqaarun] which means to be forebearing and patient. In this sense it would mean that the woman is to be patient and have poise about being at home. Not to think it's beneath her to do so.



تَبَرَّجَ [tabar-raj'na] originally

[tabar-raja], which in a social sense, literally means to beautify oneself for the public eye.

Before Islaam the word تَبَرُّجُ [tabar-rujun] was used for the slave girl who had a questionable character and wasn't a decent woman.

So, ALLAH is telling the mother's of the believers that now with the coming of Islaam, it has freed you from indecentcy because you are decent women.

This ayah is combining two things. Firstly, that they should stay at home unless there is a necessity to leave, and secondly not to beautify themselves outside, which indirectly means for them to beautify themselves inside their homes.

This is applies to all Muslim women not just the mothers of the believers رضي الله عنهن

الرِّجْسَ [ar-rij'sa] originally رِجْسٌ [rij'sun] is

immorality, corruption.

## Ayah 34

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ

كَانَ لَطِيفًا خَبِيرًا

*Muhsin Khan*

And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and AlHikmah (i.e. Prophet's Sunnah legal ways, etc. so give your thanks to Allah and glorify His Praises for this Quran and the Sunnah). Verily, Allah is Ever Most Courteous, WellAcquainted with all things.

If any women could find it easy to stay home it would be the mother's of the believers رضي الله عنهن. The Prophet صلى الله عليه و سلم received revelation in their houses.

Revelation came to the Prophet صلى الله عليه و سلم when he was resting sharing a blanket with Aa3'isha رضي الله عنها. Aa3'isha رضي الله عنها is the only one of the wives this happened to.

## Ayah 35

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ  
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ  
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ  
وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ  
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا

عَظِيمًا

*Muhsin Khan*

Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms, etc.), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory

congregational prayers) or praying extra additional Nawafil prayers of night in the last part of night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise).

صَادِقُونَ [as-saadiqeena] originally الصَّادِقِينَ

[saadiqoona] are those who are truthful. Implied in this word is the word مُصَدِّقٌ [musad-diqun] which is someone who confirms, receives something, and lives by it.

خَاشِعُونَ [al-khaashi'ee3na] originally الْخَاشِعِينَ

[khaashi'oo3na] comes from the word خَشْيَةٌ

[khash'yatun] which means to be terrified and experiencing overwhelming fear.

ALLAH mentions Muslim men and Muslim women in general in this ayah. The ayah right before this one was talking about the mother's of the believers رضي الله عنهم. This is letting us know that they are role models for us as well and that these rules of things like guarding ones shame, being modest, remembering

ALLAH often etc. aren't just for them, rather it is for all of us.

## Ayah 36

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ  
يَكُونُوا لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ  
ضَلَّ ضَلَالًا مُبِينًا

*Muhsin Khan*

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.

ALLAH here is now letting us know that the recommendation of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for Zay'nab رَضِيَ اللهُ عَنْهَا to marry Zay'd رَضِيَ اللهُ عَنْهُ is a decision from not just the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but from ALLAH as well.

## Ayah 37

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ  
زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى  
النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا  
زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ  
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

*Muhsin Khan*

And (remember) when you said to him (Zaid bin Harithah, the freedslave of the Prophet SAW) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad SAW too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad SAW married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled.

Zay'd رضي الله عنه is the only companion of the Prophet صلى الله عليه و سلم that is mentioned in the Quran. This is a special honour given to him by ALLAH.

Zay'd رضي الله عنه was blessed by ALLAH to have been under the care of the Prophet صلى الله عليه و سلم.

When Zay'd رضي الله عنه came to the Prophet صلى الله عليه و سلم stating his desire to divorce Zay'nab the Prophet صلى الله عليه و سلم encouraged him to stay with her, be patient, and fear ALLAH to the best of his abilities. The Prophet صلى الله عليه و سلم foresaw many problems in the community if Zay'd رضي الله عنه were to divorce her.

Zay'nab رضي الله عنها and her family would feel heart broken and ashamed and people would start talking and stirring up a scandal because they got married based on the recommendation of the Prophet صلى الله عليه و سلم.

وَطَرًا [wataran] originally وَطَرٌ [watarun] is to share a bed, share intimacy.

ALLAH specifically mentions one of the major problems in Zay'nab and Zay'd's رضي الله عنهما marriage which was the lack of intimacy.

The Prophet صَلَّى الله عليه و سلم knows that after these two get divorced HE is going to have to marry Zay'nab رضي الله عنها. This is something that ALLAH had revealed to him. ALLAH clears the Prophet's صَلَّى الله عليه و سلم name when HE said that HE is the one who got Zay'nab and the Prophet صَلَّى الله عليه و سلم married. If ALLAH didn't do this, the people who have started slandering the Prophet صَلَّى الله عليه و سلم saying He married His son's ex-wife. ALLAH is showing everyone that an adopted son is not like a real son and their ex-wives are permissible to marry. So, ALLAH shows us that HE mandated this marriage and that HE defended the character of the Prophet صَلَّى الله عليه و سلم.

This also shows us that divorced women should not be looked down upon and if there is an age gap between the two spouses it is not something taboo.



## Ayah 38

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي  
الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا

*Muhsin Khan*

There is no blame on the Prophet (SAW) in that which Allah has made legal for him. That has been Allah's Way with those who have passed away of (the Prophets of) old. And the Command of Allah is a decree determined.

ALLAH is saying here that HE mandated the marriage of Zay'nab رضي الله عنها on the Prophet صلى الله عليه و سلم. It wasn't the Prophet's صلى الله عليه و سلم own idea to marry her.

## Ayah 39

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا  
اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا

*Muhsin Khan*

Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner.

بَلَّغَ [yubal-lighoona] comes from the verb بَلَّغَ [bal-lagha], which is to communicate, to convey.

## Ayah 40

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ

النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

*Muhsin Khan*

Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever AllAware of everything.

خَاتَمٌ [khaatamun] means nothing coming after.

The seal on something where there is no need for anything else.

## Ayah 41

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

*Muhsin Khan*

O you who believe! Remember Allah with much remembrance.

## Ayah 42

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا

*Muhsin Khan*

And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].

## Ayah 43

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ

إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

*Muhsin Khan*

He it is Who sends Salat (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers.

## Ayah 44

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

*Muhsin Khan*

Their greeting on the Day they shall meet Him will be "Salam: Peace (i.e. the angels will say to them: Salamu 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).

تَحِيَّةٌ [taheey-yatuhum] originally تَحِيَّتُهُمْ

[taheey-yatun] is a greeting. It comes from the word حَيَاةٌ [hayaatun] meaning 'life'. Some Arab people say “حَيَّاكَ اللَّهُ” [hay-yaaka ALLAHu] meaning 'may ALLAH give you life/a long life'. The greeting ALLAH and His angels will give the people of paradise is salaam.

Usually the young person initiates the salaam with the elder; the one who enters a house gives salaams to the ones who are already in it. Look how ALLAH elevates the status of the believers in paradise. HE initiates the salaams to the believers.

## Ayah 45

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

*Muhsin Khan*

O Prophet (MuhammadSAW)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

There are two kinds of testimonies being talked about in this ayah. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will testify for

the believers and in that case He will be a مُبَشِّرٌ [mubash-shirun] [one who gives good news] for them, and He will testify against the disbelievers and how they mocked him, denied the Quran etc. So, He will be a نَذِيرٌ [natheerun] [warner of bad news], for them.

## Ayah 46

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

*Muhsin Khan*

And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Quran and the Sunnah the legal ways of the Prophet SAW ).

بِإِذْنِهِ [bi'ith'nihi] originally إِذْنٌ [ith'nun] meaning permission. Sometimes, like in this ayah, it comes with in the meaning of order/command. So, ALLAH ordered that the career of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ be a caller to HIS religion whereby people will be guided to the truth.

## Ayah 47

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا

*Muhsin Khan*

And announce to the believers (in the Oneness of Allah and in His Messenger Muhammad SAW) the glad tidings, that they will have from Allah a Great Bounty.

فَضْلًا [fadh'lan] originally فَضْلٌ [fadh'lun] is bonus, on top of what you earned. ALLAH will give believers things in paradise that they haven't even earned.

أَجْرٌ [aj'run] is compensation. When you do something and you get paid in response. [general compensation]

ثَوَابٌ [thawaabun] is compensation. When you do something good, you get paid something good back. [Good for good].

جَزَاءٌ [jazaa'un] is compensation. When you do something and you get paid in full. [Full compensation].

## Ayah 48

وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ

وَكَفَى بِاللَّهِ وَكِيلًا

*Muhsin Khan*

And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee, or Disposer of affairs).

أَذَاهُمْ [athaahum] originally أَذَى [athan] which is not too much physical pain. Like a pinch or hurtful words.

ALLAH is instructing HIS Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to not pay any attention to what the disbelievers and hypocrites are saying. This advice from ALLAH will help the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the future when lies were made up about Aa3'isha رَضِيَ اللهُ عَنْهَا which hasn't happened yet.

## Ayah 49

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ  
قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا  
فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا

*Muhsin Khan*

O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner.

## Ayah 50

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ  
وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عُمَّكَ وَبَنَاتِ  
عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ  
وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ  
يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا



عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ

حَرْجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*Muhsin Khan*

O Prophet (Muhammad SAW)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.

أَفَاءَ [afaa'a] to return something or send something someone's way.

## Ayah 51

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ  
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا

يَحْزَنُ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ

وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا

*Muhsin Khan*

You (O Muhammad SAW) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever AllKnowing, Most Forbearing.

تُرْجِي [tur'jee] is the present tense form of the verb

أَرْجَى [ar'ja] which is to delay something.

تُؤْوِي [tu'wee] is the present tense verb of آوَى [aa'wa] which is to give shelter or refuge.

ALLAH is telling the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ here that it is not any fault of His if He doesn't give all His wives their equal time. This is because ALLAH knows the importance of the message He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is delivering and it may be important to do so. ALLAH just lets Him use His discretion in this matter. Even

though ALLAH granted the Prophet صَلَّى الله عليه و سلم this, He صَلَّى الله عليه و سلم gave each of His wives equal time down to the last minute.

## Ayah 52

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ  
أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ

شَيْءٍ رَقِيبًا

*Muhsin Khan*

It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And Allah is Ever a Watcher over all things.

ALLAH is telling HIS Messenger صَلَّى الله عليه و سلم that no other woman after Zay'nab رضي الله عنها is permissible for him to marry or divorce.

## Ayah 53

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ  
إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا  
طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي  
النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا  
سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ  
لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ  
تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

*Muhsin Khan*

O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity.

## Ayah 54

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*Muhsin Khan*

Whether you reveal anything or conceal it, verily, Allah is Ever AllKnower of everything.

ALLAH is telling us here that HE knows us inside and out. HE created us and knows every single last thing about us. Everything thought, whisper, intention, action, desire, HE knows it in and out.

## Ayah 55

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ

إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ

أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا

*Muhsin Khan*

It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allah. Verily, Allah is Ever AllWitness over everything.

Even though it is allowed for women to not be covered or behind a barrier in front of those mentioned in this ayah, they are still required to have consciousness of ALLAH at all times. That is why 'taq'wa' was mentioned at the end of the ayah.

## Ayah 56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا

عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

*Muhsin Khan*

Allah sends His Salat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad SAW) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. AsSalamu 'Alaikum).

سَلِّمُوا [sal-lamoo] is the command form of the verb سَلَّمَ [sal-lama] which carries two meanings. It is to greet someone by saying 'Assalaamu Alaikum' and also it means to submit to someone with complete

submissiveness. It is the hyperbolized verb of the verb  
أَسْلَمَ.

So, we are commanded to ask ALLAH to bless Him  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to send salutations on Him, and to  
submit to His commands and instructions and apply  
them in our lives.

## Ayah 57

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ  
وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

*Muhsin Khan*

Verily, those who annoy Allah and His Messenger (SAW) Allah has  
cursed them in this world, and in the Hereafter, and has prepared for  
them a humiliating torment.

## Ayah 58

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ  
اِخْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

*Muhsin Khan*

And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.

People who spread rumours about other people will carry a massive burden on their shoulders on the day of judgement. There may be some ambiguity in whether or not the accused did those things he/she is being accused of but the fact that this person is spreading rumours about them is a separate issue they will be held accountable for in front of ALLAH.

## **Ayah 59**

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ  
عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ  
اللَّهُ غَفُورًا رَحِيمًا

*Muhsin Khan*

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft Forgiving, Most Merciful.



يُذْنِنَ [yud'neena] is the present tense form of the verb أَذْنَى [ad'na] which means to bring something close to something else/to lower/to bring something down.

جَلَابِيْبُ [jalaabeebihin-na] originally جَلَابِيْبُ [jalaabeebu] is the plural of جَلْبَابٌ [jil'baabun] which is an outer garment that would cover a person from head to toe. A خِمَارٌ [khimaarun] is a covering that would cover from the head to the belly approximately.

For 18 years Muslim women were taught to guard their shame and modesty and there was no conversation about جَلْبَابٌ until this point.

## Ayah 60

لَّئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ  
فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

*Muhsin Khan*

If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in AlMadinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while.

أَرْجَفَ [ar'jafa] comes from the verb أَرْجَفُونَ [al-mur'jifoona] which means to shake or rattle something.

Here, it means they stir up controversies and scandals that shake the community.

لَنُغْرِيَنَّكَ [lanugh'riyan-naka] comes from the verb أَغْرَى [agh'ra] which means to use hunting animals to hunt down and capture prey.

## **Ayah 61**

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَقْتِيلًا

*Muhsin Khan*

Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.

## **Ayah 62**

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

*Muhsin Khan*

That was the Way of Allah in the case of those who passed away of old,  
and you will not find any change in the Way of Allah.

## **Ayah 63**

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا  
يُذْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

*Muhsin Khan*

People ask you concerning the Hour, say: "The knowledge of it is with  
Allah only. What do you know? It may be that the Hour is near!"

ALLAH gives us a sense of urgency in this ayah telling  
that the final hour could in fact be near.

## **Ayah 64**

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا

*Muhsin Khan*

Verily, Allah has cursed the disbelievers, and has prepared for them a  
flaming Fire (Hell).

## **Ayah 65**

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

*Muhsin Khan*

Wherein they will abide for ever, and they will find neither a Wali (a  
protector) nor a helper.

## Ayah 66

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ

وَأَطَعْنَا الرَّسُولَ

*Muhsin Khan*

On the Day when their faces will be turned over in the Fire, they will say:  
"Oh, would that we had obeyed Allah and obeyed the Messenger  
(Muhammad SAW)."

## Ayah 67

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا

*Muhsin Khan*

And they will say: "Our Lord! Verily, we obeyed our chiefs and our great  
ones, and they misled us from the (Right) Way.

سَادَتَنَا [saadatanaa] originally سَادَةٌ [saadatun] is the  
plural of سَيِّدٌ [say-yidun] which means leader.

## Ayah 68

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمُ لَعْنًا كَبِيرًا

*Muhsin Khan*

Our Lord! give them double torment and curse them with a mighty curse!"

The Mother's of the believers رضي الله عنهم were told that if they did something major they would get double the punishment and they would get double the reward for doing good. This is because they were role models and wives of the Prophet صلى الله عليه و سلم. Here we see in this ayah that the people who were lead astray by their leaders ask ALLAH to give them a double punishment. This is because they too were role models and their actions had massive consequences.

## **Ayah 69**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ

مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

*Muhsin Khan*

O you who believe! Be not like those who annoyed Musa (Moses), but Allah cleared him of that which they alleged, and he was honourable before Allah.

وَجِيهًا [wajeehan] originally وَجِيهٌ [wajeehun] means 'noble'.

## Ayah 70

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

*Muhsin Khan*

O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.

سَدِيدًا [sadeedan] originally سَدِيدٌ [sadeedun] is speech that is clear, free of confusion, doesn't have double meanings, prevents from problems, and that solves problems. It comes from the word سَدٌّ [sad-dun] which is a preventative or protective wall. In modern Arabic it is a dam. It also comes from سِدَادٌ [sidaadun] which is a solution to a problem like plugging a hole in the wall.

ALLAH shows us here in this ayah that we should always be crystal clear in our speech especially when dealing with our spouses. Failing to be clear can result in problems and misunderstandings.

## Ayah 71

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ

وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

*Muhsin Khan*

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).

Being clear in our speech will result in ALLAH making things work out for us. HE will fix our affairs, and our issues will be resolved if we can just communicate properly. In addition to this HE will forgive and cover our sins and shortcomings.

## Ayah 72

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ

يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

*Muhsin Khan*

Truly, We did offer AlAmanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were

afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

الْأَمَانَةُ [al-amaanata] literally means trust. Something entrusted to someone. Here in this ayah it can either mean the Rooh which ALLAH put inside all of us or it can be referring to the Quran.

جَهُولًا [jahoolan] originally جَهُولٌ [jahoolan] is someone who is extremely overwhelmed with emotion, and extremely impulsive. Whatever his whims say, he does.

## Ayah 73

لِّيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ  
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

*Muhsin Khan*

So that Allah will punish the hypocrites, men and women, and the men and women who are AlMushrikun (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allah, and in His Messenger Muhammad SAW ). And Allah will pardon (accept the repentance of) the true believers of the Islamic Monotheism, men and women. And Allah is Ever OftForgiving, Most Merciful.



